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ABSTRACT

The relevance and complexity of the communications process to church institutions demand a serious approach to surveying the field and the problems that ensue from its processes. As a beginning response to this need, two research initiatives are reported in this pamphlet. The first is a prospective study on the future need of audiovisual communication for the Catholic Church in Germany, reporting data, trends, and the results of a survey. The second was conducted by the study department of the Lutheran World Federation in Geneva, and aims at a long-range study on communications aspects in which the Church is expected to take an interest. (Author/SH)

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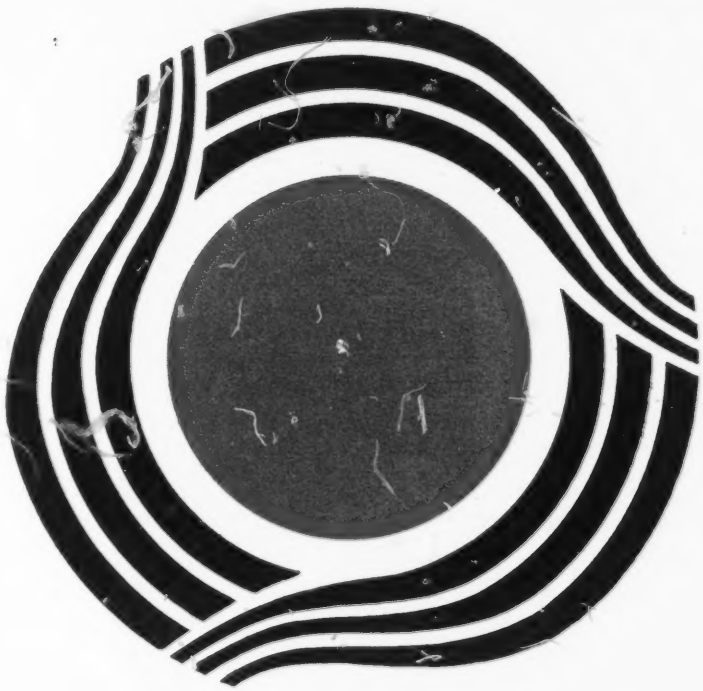

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CONTENTS

A. Church and Audio-Visual Communication
Prospective Study for the Catholic Church in Germany

I. Data and Trends 2

1. Audio-visual communications 2
2. Population trends 3
3. Developments in education 3
4. Developments in occupation 4
5. Developments in leisure 5

II. Results of the Delphi-inquiry 5

1. The method 5
2. Results of the first phase 6
3. Results of the second phase 8

B. A Design for a Long-Range Study on "The Church and the Mass Media" 12
Department of Studies of the Lutheran World Federation

I. The need for a long-range study 12
II. Purpose of such a study 15
III. Methodology 15
IV. Feasibility study 17

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5 % FOR COMMUNICATION RESEARCH

In recent years, many church institutions have done, sometimes in a very scientific way, inventories of their fields of activities and prospective studies regarding future developments. In these studies, however, social communications both internal and external, were treated mostly in a summary and often superficial way.

The relevance and complexity of the communications process demand a more serious approach. There must be an ongoing concern with surveying the field and the problems that ensue from it. Luckily, we have, since 1971, at least a general directory (Ramón Aguiló, Catholic Media World Directory, Rome 1971). It is hoped that soon a Protestant counterpart publication will be available.

In the following pages we would like to brief our readers on two research initiatives. The first is a prospective study on the future need of audiovisual communication. It was done by the Institute for Sociological Research (Dept. Mass Communication) of the University of Cologne, on the request of the German Catholic Office for Motion Pictures (The German text has been published in COMMUNICATIO SOCIALIS 3/1972). The second is due to the study department of the Lutheran World Federation in Geneva, and aims at long-range study on communications aspects in which the Church is supposed to take an interest.

The scope of our booklet series is not research but motivation for those who are supposed to take an interest in the field. It is our hope that more and more church leaders start in a systematic way thinking about the future use of communications and reserve a portion of their budget for studies in communication, and this, not in spite of, but because of the present crisis of the Church.

We are happy to conclude successfully the first year of our communication series. We will have a second test year, hoping for the continued support of our readers.

STEFAN BAMBERGER

CHURCH AND AUDIO-VISUAL COMMUNICATION

Prospective study for the Catholic Church in Germany

I. Data and Trends

1. Audio-visual communications.

In the seventies the following electronic equipment in audio-visual communication will be available in Western Germany:

1972: Video-cassette (price 600 to 800 US$)
1973: Video-discs (price of turntable approximately 300 US$)
?: The utilization of the 12 Giga-Hertz-Band with possibility of having five to six TV programs locally.
?: Cable TV.
?: Satellite communication system.
NB. The introduction of these new technologies will be conditioned by communication policy.
1975: Teleprinter for the home.
1980: Videophone.
1985: Home terminal connected with central data and program bank.

Considering the problems of communication policy in Western Germany it is not likely that video-cassettes and video-discs be replaced very soon by Giga-Hertz-, Cable- and Satellite-Systems. Video-cassettes and Video-discs are not subject to the monopoly of the public networks. Therefore production and distribution of audio-visual programs through these media can be commercialized like the production of sound records.

High investment needs require cooperation and concentration in the video sector. In order to be succesful for a longer period of time, the producers of audiovisual programs

must have a policy oriented to specific audiencies. Generally speaking, developments can be expected as follows:

A. Producers will be German and foreign commercial organizations, public networks, unions, educational institutions and churches.

B. The audio-visual means will be used in the first place in the educational field, continuing education, continuing professional education, entertainment and leisure activities, and communication within organizations.

2. Population

According to a 1970 estimate, the total population of Western Germany will be 61 million in 1975 and 62 million in 1980. North Rhine Westphalia and Bavaria will be the most populated States. The population increase of males will be somewhat higher than the population increase of females. Changes have to be expected above all in the different age groups. The number of children under the age of 15 will increase by about 2 million up to 1975, bringing the total to 15 million. Between 1975 and 1980 this number will remain almost unchanged. The group including the age 15-65 will diminish till 1975. From then on there will be a constant increase up to 1985. The proportion of people over 65 will increase and amount by 1980 to 9.1 million (14.5 % of the total population).

3. Education

Within the next ten years we have to reckon with a lenghtened training period and a wider differentiation in training possibilities. The growing democratization of the training system will lead to a more active participation of all social levels. By training system we understand pre-school training, further general education, adult education and specific professional refresher training courses. A number of tasks will be the responsibility of non-governmental institutions. The training efficiency, through the general growth of communications and new technologies, will be higher. More and more information, training and learning systems will be introduced in

the appropriate institutions. The need for investments in the sector of education will be considerably higher in the years to come. The expense for information systems alone in this sector should expand from 2,9 to 12,9 million D.M. (approximatively 345 %).

The number of those who will have finished college preparatory school in 1975 will be at least 130.000 in 1980 550.000, which means an increase of 700 % with regard to 1968 (75.000). According to the planning of the Ministry for scientific training, by 1980 at least 50 % of the population under 18 years of age will get general training, and 25% will continue to university.

It is supposed that religious doctrine will by then have been removed from the list of compulsory subjects and that philosophical and theological training will reach full development at the level of university and adult education. There will be groups specifically concerned with this matter. Ongoing professional training will have to be considered as part of a strategy of survival, given the general career mobility.

4. Developments in occupation

As a consequence of progress in technology and organization there will be fewer learned artisans. On the contrary there will be more on the job trained workers. These will, between the non-trained and the qualified specialists, form a large middle category. For this group there will be in the future not so much need of professional basic training but of an improved and broader general education. Special emphasis will be put on general qualities, for example responsibility, capacity for adaptation, adaptability to new technologies, capacity for communication in the social order, etc.

Increased career mobility will mean that many people, in the course of their life, will have various professional careers. The gap between specialists and unlearned people will be wider. Probably there will be an increased need of social careers, which will have to assume responsibility for special socialization and resocialization tasks. In addition they will have to take care of aged people. It seems likely that the traditional priestly vocations will still be stagnant.

5. Developments in the sector of leisure.

The increase of leisure time will probably not be as rapid as expected. Two trends can be seen. First there is a trend to the piling up of work time and leisure time (longer weekends, vacation). Second there is a trend to increase leisure time for semiskilled jobs (employees) while leisure time for executives (for example middle management) will decrease or remain stagnant. According to prospective studies we will have, by 1985, a weekly cycle composed of three days productive work, two days professional training, and two days week-end leisure time. The main attention in the leisure time will be absorbed by mass media. Generally television will have a privileged position. According to increased differentiation of social needs the producers will offer programs that are target audience oriented (Note that already in 1970 only 2 % of all households in Western Germany had neither a TV-set nor a radio).

II. Results of the Delphi Inquiry

1. *Method*

In 1971, from August to December, a written inquiry on the lines of the Delphi Technique was organized under the title « Participation chances of church institutions in the sector of audio-visual communication ». In two phases a number of specially chosen persons, were contacted.

Their characteristics were: position of qualified competence for determining future developments, high information level, and career related to the field of the inquiry. These persons were considered experts. They represent church organizations or institutions, church related organizations or institutions, as well as possible partners with church organizations and institutions. The distribution was as follows:

	First phase Persons contacted:	*Questionnaires completed:*	*Second phase Persons contacted:*	*Questionnaires completed:*
Catholic Church	58	18	23	7
Protestant Church	17	3	7	1
Mass media	57	11	21	3
Professional associations	24	10	13	4
Special interest groups	189	34	107	17
Educational institutions	43	12	17	6
Political parties	111	21	37	6
Unions	26	2	23	2
Other	9	8		
Total	534	119	248	46

2. *Results of the first phase*

The following results relate to the questionnaires that can be evaluated.

a) More than 90 % in all groups hint at the fact that an active participation of the church in audio-visual communication is desirable and possible. Additional observations indicate a trend toward innovation expressed in form of statements like the following: The Church needs audio-visual communications to present herself to the public.

b) Some 85 to 90 % of the experts contacted think that a progressively increasing offer of programs is desirable, in order to improve church involvement in society. Some 80 % believe that this is feasible. Most of these positive reactions can be found in the groups of Catholic and Protestant experts, as well as in the group of experts of educational institutions. The remaining observations contain restrictions like the following: The best way for a Church to stay in public life will not be through audio-visual media but through the public witness of the institution itself. People leaving the Church will not be prevented from doing so through programs in the audio-visual media.

c) The greatest difficulty for the Church in the audio-visual communication is considered by the experts of the Protestant church and of the political parties to be the lack of innovative disposition on the part of the competent church authorities. All other experts place first the cost of technological equipment for the receiver. To this same list of difficulties they add furthermore a lack of knowledge of target audiencies and of desired programs. On the contrary, surprisingly, minor difficulties are recognized in the lack of financial means of the church — the Catholic Church seems to consider this her great problem — as well as in technical and organizational problems.

d) From 24 proposed fields of utilization of audio-visual programs for the Church, the experts believe that the ten following topics are especially desired (with reference to the year 1975):

1. Information and entertainment for the aged
2. Help for development
3. Family and marriage counseling
4. Counseling parents for the education of children
5. Religious material for use in schools
6. Peace policy
7. Social work
8. Teaching programs for prison inmates
9. Religious education outside the school
10. Sex and drug education

By 1975 the most feasible items according to the experts will be:

1. Religious material for the use in schools
2. Family and marriage counseling
3. Sex and drug education
4. Help for development
5. Counseling parents for the education of children
6. Information and entertainment for the aged

The single expert groups show different tendencies in the evaluation. However in the whole the priority items are sub-

stantially the same. Especially striking is the optimism of the experts of the Catholic Church. Concerning feasibility of church programs with regard to the year 1980, the evaluations and expectations are very cautious. The groups are nearly unanimous in the opinion that church audio-visual programs concerned with non-church activities such as professional training or refresher courses or with general political themes or entertainment would have the lowest chances.

Regarding the assumption that in the future, commercial and public producers as well as the church will be active in the audio-visual sector, there is the conviction of the experts that more than 60 % of the leisure programming will be done by commercial producers. The activity of public producers will be most important in the fields of education and training and secondly in the sector of leisure.

While commercial and public producers would not have more than approximately 5 % of the production for the "internal church services", the church itself would see here, with approximately 30 %, one of her major targets. Relatively important was the evaluation of the church as a producer in the fields of social and humanistic services as well as in education and training (ca 25 %). Church production in the sector of leisure constituted the lowest percentage (ca 15 %).

Cooperation, in production and distribution of audio-visual programs, of the Catholic Church with other institutions, for instance the Protestant Church, political parties, unions, public networks, commercial producers and state organizations, is considered necessary, desirable and feasible. Cooperation of both churches is considered the most meaningful on the level of specific church-related service. In the fields of social action, education and leisure; the cooperation of all interested institutions is desired. Generally speaking there is a tendency to consider the public networks and state institutions for education as appropriate partners of the churches.

3. *Results of the second phase*:

a) In the second phase the experts were supposed to evaluate their own needs, concerning future audio-visual programs of the Church.

b) The majority of the experts contacted in all groups can be considered as a target audience of a higher level for audio-visual production of the Church, given that they are in between the producers and the general public.

The questionnaire contained 33 different categories of programs. The experts were supposed to indicate the possible future needs. The target year indicated was 1975. The total evaluation of all the experts showed the following result:

1. Drug education
2. Information on marginalised groups
3. Models for social action
4. Models for development programs

According to different groups, differences in the evaluation of priorities can be seen. For the Catholic Church the result is:

1. Information on marginalised groups
2. Models for social action
3. Drug education
4. Models for development programs
5. Peace programs
6. Catechetical models
7. Programs on conscientious objection
8. Information and educational programs for married people and parents
9. Information and entertainment for homes of the aged
10. Theological programs
11. Programs on pastoral methods
12. Ecumenism
13. Sex education
14. Training programs for marriage, family and educational counseling
15. Women's education and careers
16. Education and entertainment for children
17. Religious training programs out of school
18. Rehabilitation models for prison inmates

c) Supplementary categories of programs were named: Special training programs for housewives, philosophy of the

future, family programs for the education of youth and children, history of the Church, culture of the Church, self presentation of the Church, career related refresher programs, social and economic problems, education for media.

d) Very few indications were given concerning the characteristics of the consumers of audio-visual programs of the church. The reason: Accurate information on consumers of the year 1975 or 1980 today is impossible.

e) However, the experts guess that the consumers will be organized mostly in receiver groups. Their number by 1975 should be 3,240 and approximately 6,000 by 1980. Assuming that each group will have around 40 persons, there could be, by 1975, some 136,000, and by 1980 some 255,000 members (individual receivers included). These numbers constitute only a portion of the potential receivers, given the limited basis of the evaluation (only, 46 answers, out of 248 persons contacted).

f) Geographically, distribution of audio-visual programs of the Church is envisaged both in rural areas and in the big agglomerations of Western Germany. Institutionwise, religious institutions, educational and training institutions are mentioned most frequently.

g) Before 1974, according to all expert categories, there will be no wide distribution of modern audio-visual sets in private homes. Such distribution will culminate only between 1977 and 1980. In organized groups the distribution is starting already and will develop until 1980.

h) Unanimously, the critical factor for the use of audio-visual media is seen in the content of the programs. With a high degree of unanimity, the price to be paid for the programs and the price for the necessary equipment range second and third. Distribution methods and information on the programs are considered of minor relevance.

i) The experts think that the best and most likely distribution method for audio-visual programs will be through cooperation of the church with existing specialized distribution services. In addition they see a chance that a type of video-store, analogous to libraries, will be started.

k) The use of audiovisual means in the Church training activities according to almost all categories of experts should

mean some relief for lecturers only from 1975 on, but would not make them superfluous within the next decade. It is possible that the lecturers will have a new function in the communication process within the groups. They are seen to be the interpreters and catalysts of the programs, having an important part in interpersonal communication.

l) The result of the inquiry indicates that from 1975 on, the following intermediary institutions could use audio-visual programs of the Church; schools for primary and secondary education, academies for social and pedagogical training, educational institutions for adults, academies for education, homes for youth, prisons for youth, hospitals, homes for aged people, religious homes for youth, sanatoria, schools and homes for children of foreign workers, religious congregations, missionary institutions, development services, regional associations of the political parties, marriage counseling centers, women's associations, youth hotels, homes for students, training centers for mothers, educational institutions for the family, training centers for parents, church institutions for adult education, parishes.

The present inquiry in supposed to be a provisional help in decision making. Further specific studies would be needed. These would have to concentrate on the needs of receiver groups, in order to test the expectations concerning church-produced programs.

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A DESIGN FOR A LONG-RANGE STUDY ON "THE CHURCH AND THE MASS MEDIA"

Department of Studies of The Lutheran World Federation

I. *The need for a long-range study*

In 1970 the *Evian Assembly* of the LWF expressed its concern for the importance of communication via its President Mikko Juva who stressed in his address the necessity of a free flow of information. "In working for the free dissemination of information the church is actually working in the service of freedom and of truth". At the same time a Task Force on Mass Communication was called into existence to study guidelines for LWF involvement in communications.

The Pastoral Instruction "Communio et Progressio" (1971) states in its foreword: "The Church sees these media as 'gifts of God' which, in accordance with His providential design, unite men in brotherhood and so help them to cooperate with His plan for their salvation".

In 1972 the joint report of two *LWF Task Forces* on Communication says: "In this manner, communication is part of the church's mandate and reveals its relation to the various ministries of the church".

On the other hand the implementation of the statements quoted leaves us bewildered. Guidelines are asked for, but not yet available. A main reason may be the fact that attention given to church and communication questions has been too incidental and too fragmentary. A permanent platform should therefore be created that would enable the churches to deal coherently in action and reflection with the implications of their involvement in communication, and with what they feel to be their specific needs in this field.

This calls first of all for an extensive inquiry into these communication needs of the churches. The absence of relevant

information on this subject means that it is imperative to conduct a *survey* of how churches actually are engaged in communication activities, together with more in-depth *analysis* of priorities that churches give to or desire for study and action in communication.

If one is to chart the responsibility of the churches in the area of the mass media, the picture will be twofold: there is an internal responsibility for the direct use of mass media in the mission of the church, and an external responsibility towards the mass media as vital institutions in society.

With regard to the internal responsibility the Uppsala report stated, "too often they (i.e. the churches) use these outlets primarily as extensions of their pulpits and parish bulletins". On the theory of quantitative multiplication the churches handle the mass media as merely means of transport to convey their message to a broader audience.

It is however an important characteristic of the presence of the church in the mass media that the proclamation of the biblical message takes place under conditions of maximum publicity. The Gospel is removed from under the bushel formed by the church walls and according to this publicity claim presented to the whole world. It is through exactly this publicity that painfully the fact is advertised that the church does not know what to do with a world which can no longer understand her and which is confronted, through these very mass media, with the poverty, superfluousness and unreliability of much of the language of the church. "On the street corners of the language there are women waiting who are prepared to go with anybody and to perform bedroom gymnastics, even in the pulpit" (C. W. Mönnich). The prostitution of the language which is carried on shamelessly from the pulpit gains absolute publicity through the mass media.

This is the publicity of the decline of "conventional Christianity", which as it retreats, trails a tradition of ecclesiastical language which has made the Good News into a "helpful word" and cleverly looked for questions to the answers which the church already possessed. "Religious programmes" are very often peep-shows in which Salvation is handed round the circles of the beati possidentes — full of presuppositions and of "we know what we are talking about".

Already these short notes on the "internal responsibility" indicate a series of *theological problems* that have to be faced, e. g.: the hermeneutical questions that spring from the fact that the mass media stress heavily the "public" character of the "proclamation" of the church; the functional questions with regard to the implications of the use of the mass media for the apostolic, pastoral and diaconic functions of the church; the structural questions concerning the relations between new communication patterns and the structures of the congregation.

With regard to the external responsibility, a list of *ethical questions* that has been neglected for a long time comes to the fore. Questions of ethical standards for media work, the political and commercial structures of mass media, the restricted, concentrated media-ownership, the growing gap between the professionalized institutional media and the concerns of the local community. With regard to the latter a key-word seems to be: participation. In the media the churches could be the "voice of the voiceless" (Mikko Juva). They could stand up for the right of underprivileged groups to participate in the flow of communication.

If the churches are to study the above described twofold responsibility, serious attention should be given to the area of *mass media research.*

"We hope that the Churches will conduct research at the level of international professional rules and standards" (report on the East African Christian Communicators Conference, Lusaka, 1971).

The problems of mass media research have to be faced: its fragmentation, incoherence and inadequacy in many projects that have been carried out in the past decades. For research in developing countries appropriate methods still have to be designed. The overall urgent problem is the lack of any satisfactory theoretical framework.

There is an obvious need for a *comprehensive, long-range* study that approaches mass communication as a social process that cannot be dealt with in an isolated manner, but takes all its components into account. Research is needed into the relation between the structure and function of the mass media (organization, policy, attitudes of communicators, actual output etc.), and the societies in which they operate (characteristics

of political systems, socio-economic structures, moral values and standards, social change). An attempt should be made to develop a monitoring system to evaluate the relation between the media of mass communication and processes of social change. Emphasis should be given to the investigation of relation between formal and informal processes of communication.

Wherever possible this should be an *"action-type"* of research. That is to say that groups that are normally only the addressees of such research should become involved from the very beginning. Church congregations, women's groups, communicators should be active participants in the whole research process!

II. *Purpose of such a study*

A long-range study should assemble and organize available research relevant to the problems and possibilities associated with the Church's relationship to the mass media. It should encourage or undertake such additional research as is needed to provide guidelines for more extensive, authentic and effective involvement of the church with the media. The findings about communication, its roles in the church, and the relationships between communication, the Gospel, and the life and work of the church should be brought into continuous and systematic discussion involving all levels in the churches. The outcome should be a critical *"media awareness"* of structures and functions of the media of mass communication as they relate to the life and work of the church.

III. *Methodology*

The study could be carried out by a combination of the plain collecting of relevant *information*, the *stimulating of study* and discussion and the actual media *research*.

In elaborating this one could see the following developments:

Much relevant information pertaining to church and media could be collected with the help of an *International Survey*. This survey would not only comprise quantitative data (organi-

sation of church media work, distribution figures, audience rates), but also qualitative data (policy rules, ethical codes). An example is the Catholic Media Directory. Up till now there is no Protestant counterpart. A possibility would be a type of yearbook with flexibility for annual changes, additions etc. This should be a joint operation together with organisations like the World Association for Christian Communication and the World Council of Churches.

At the same time there seems to exist a big need for a constant *exchange of information* about church and communication. "Communication about communication!" Here is the possibility of a consultative service from which study groups, workshops, communications people could profit.

A key word in this respect will be: coordination.

How could the Dutch "Media Week" benefit from the workshop of "Multi Media International" in Rome and vice versa? And how could an East African Communicator's Conference get to know about a study on "The christian image in the media", undertaken in Sao Paolo, Brasil?

A next step could be *stimulation* of the systematic *study* of main themes in the field as they are expressed by the churches themselves. As an example one could think of workshops in which church leaders and communicators confront each other with their communication needs and problems.

In the formulation of the purpose of the study it was mentioned that such additional *research* should be undertaken as necessary for providing guidelines on church and media.

The research projects should be related to actual communication situations, involve individuals and groups to whom the results should be addressed (no scientific exploitation) and have local or regional applicability. They should have a model character, implying that they won't give final answers, but, besides their direct results, they would provide examples of how to study similar problems in other situations.

In this connection relevant areas of research have been indicated from many sectors:

a) Communication and Development, involving concentration on the structure and function of the mass media with special reference to the problems of development and development

education. Emphasis should be placed on the existing and potential links between mass media communications and informal traditional types of communication patterns.

b) Communication and Education, involving —

1) Education for media consumption: how to cope with an overflow of information, information distortions and illusionary participation; sensitizing for critical evaluations of media structures and media functions, e. g. with regard to the role and image of women in the media.
2) Education of media "animateurs": sensitizing individuals and groups to provide an infrastructure to bridge the growing gaps between formal and informal processes of communication, and between media institutions and local concerns; e. g. with regard to the area of "strategies for peace" (cf. Interchurch Peace Week, Holland).
3) Media for education: use of media in formal and informal education; mass media and adult education; media and illiteracy.

IV. *Feasibility Study*

The Commission on Studies of the LWF decided in its meeting (June 1972) that a feasibility study should search into the priorities in the field of communications as expressed by the churches themselves.

The feasibility study should lead to a report that formulates the rationale, purpose and scope of a long-range study and presents the possibilities of cooperation with other interested parties.

The deadline for the report is the next Commission's meeting, June 1973. A budget of US $ 20.000 has been approved with the following specification:

Inventory on churches in communication: $ 5.000; *Information* collection and exchanges: $ 6.000; *Consultation* and *Research designs*: $ 9.000.

These three items form the main lines along which the feasibility study has now begun to develop.

Inventory

Emphasis is placed upon the presentation of a clear picture of the ways in which the churches are currently involved in the field of communication. We took over from the World Assoc. for Christ. Communication the preparatory material for a questionnaire that deals with a broad scale of questions concerning communication activities. With the help of the WACC this questionnaire will be mailed before the end of 1972 to all protestant church agencies. Preparations have been made for the processing of the incoming data which will be published as part of the feasibility report.

In the meantime this is an item on the agenda of discussions with Roman Catholic Media Organizations in order to find a way to eventually combine the envisioned Protestant Media Handbook with the Catholic Media World Directory, edited by Ramón Aguiló sj. In the foreword of the 1971 issue it reads: "During the Conference on 'Church - Development - Communications' sponsored by SODEPAX and held at Driebergen in 1970, it was agreed that the different Christian denominations should each conduct their own research work on their involvement in Communications, but that their ultimate aim should be to produce a JOINT DIRECTORY. The present Catholic Directory has been compiled as part of this agreement".

Within the limits of the feasibility study we try to fulfill the protestant part of the agreement.

At the same time we feel, however, that this effort should be complemented by two other means that would get us closer to research priorities as they are felt within the churches.

Firstly the report on our study will present a theoretical analysis of recent statements, study documents etc. in the field of church and media in order to systematically order and evaluate the main theological and ethical questions that a long-range project would certainly be confronted with.

Secondly a process of consultation with key people in church communications has started already. By means of personal interview and correspondence we are engaged in sounding interests, problems, experiences, forms of cooperation. During November there will be meetings with church leaders, communicators and researchers in Holland, the Scan-

dinavian countries, GDR and FRG. Preparations are made for meetings in Africa and Asia. This will be brought to systematical presentation.

Information

A beginning has been made with storage and processing of relevant information. Yet another way of providing service in this field is the initiating of or participating in workshops/ consultations. Presently work has started on the co-organization of two workshops which within the scope of the feasibility study serve as pilot projects.

One of them, stimulated together with the Information Bureau of the LWF, aims at the bringing together of church leaders and communicators (both secular and church-related). This workshop will deal with questions like the information sensitivity of church leaders, secular media coverage of church affairs, journalism ethics, policies of church-related media etc.

Another worskop is prepared together with "Evangelischer Gemeindedienst für Württemberg". It will be held May 2-4, 1973. Its purpose is the development of a strategy for the linkage of informal (personal) and formal (media) processes of communication.

Consultation and Design

In the definition of the feasibility study as proposed by the Commission on Studies it reads: "The Department should encourage or undertake such *additional* research as needed to provide guidelines for more extensive, authentic and effective involvement of the church with the media". What additional research it might be necessary to undertake in a long-range project must be indicated by our efforts in providing a survey on study priorities as expressed by the churches themselves. If areas that need research are pointed out they should be evaluated as to their research feasibility by consulting with experts. Only after these consultations assignments will be given to researchers to develop designs. Designs will have to include: Problem Analysis; Instruments of Measurement; Analytical Scheme; Sampling; Codification; Time Table; Budget.

Especially with regard to possible research projects it is clear that the feasibility of a long-range project very much depends upon cooperation with other interested parties.

A process of consultation has started with organisations that have expressed at earlier occasions their readiness to participate: LWF Broadcasting Service; Multi Media International; SODEPAX; World Council of Churches and the World Association for Christian Communication. These consultations will deal with the question in how far a long-range project could become a *common* project, with regard to personnel, finances, communication about and implementation of the study results.

To summarize briefly. The outline of the report on the feasibility study will look as follows:

Description and analysis of the churches' involvement in communication; Identification of the main theological, ethical and research questions; Formulation of the purpose of a long-range study on church and communication; Design and procedure for such a study.

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